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John 12

III. Triumphal Entry (12:1-50)

- (1) Anointing by Mary (12:1-11; Cf. Matt 26:6-13; Mark 14:3-9)

(A) Purpose (12:1-2a)

1 Therefore, six days before the Passover, Jesus came to **Bethany** where Lazarus was, whom Jesus had raised from the dead.

1 Jesus, therefore, six days before the Passover, came to Bethany where Lazarus was, whom Jesus had raised from the dead.

1 Six days before the Passover, Jesus arrived in Bethany, where Lazarus lived, the man whom Jesus had raised from the dead.

1 Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

- "...Bethany" - two miles east of Jerusalem

(B) People (12:2b)

2 So they made Him a dinner there, and Martha was serving; and Lazarus was one of those reclining *at the table* with Him.

2 So they made Him a supper there, and Martha was serving; but Lazarus was one of those reclining *at the table* with Him.

2 There they gave a dinner for him. Martha served, and Lazarus was one of those at the table with him.

2 There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.

- Mary, Martha and Lazarus likely had Jesus over for dinner to celebrate and thank Him for raising Lazarus from the dead

- Three hosts of Jesus at this dinner: Martha is serving; Mary is worshipping (12:3);

Lazarus is giving witness/testimony, through his very presence at the dinner, to who Jesus Christ is (Cf. v9)

— It's interesting that God calls each of us to do something unique for Him. All Christians are not called to do the same thing in ministry. The blueprint of God for each of our lives is very different. We need to let God be God and glorify Himself through us in the way that He chooses.

(C) Perfume (12:3)

3 Mary then took a **pound** of **very expensive** perfume of pure **nard**, and anointed the **feet** of Jesus and **wiped His feet with her hair**; and the house was filled with the fragrance of the perfume.

3 Mary then took a pound of very costly perfume of pure nard, and anointed the feet of Jesus and wiped His feet with her hair; and the house was filled with the fragrance of the perfume.

3 Mary took a litron of very expensive perfume made of pure nard and anointed Jesus' feet. She wiped his feet with her hair, and the house became filled with the fragrance of the perfume.

3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

- The situation here appears similar to Luke 10:38-42, where Martha is distracted by serving and Mary is sitting at the feet of Jesus worshipping. Martha complains that Mary is not doing her fair share of the work, but Jesus tells her that Mary is doing the good part and it will not be taken away from her.

— Is serving God wrong? Of course not as we are called many times in Scripture to service, but our service to God is to come from an overflow in our relationship to Him

— It is very easy in the Christian life to be so involved in Christianity that we neglect the Christ that our service is to revolve around and emanate from

— This was the problem of the church at Ephesus (Rev 2:1-7)...they are commended for their endurance and perseverance, their discernment and their activity, but Jesus told them that they had left their first love. Service within that church had become something to do, and their service eclipsed their moment-by-moment intimacy with Jesus Himself. They had fallen away from serving Christ to simply serving.

— Unfortunately, this is a problem that many Christians fall in to...they believe that they need to serve, but their service does not emanate from an overflow of thanksgiving and gratefulness for what Christ has done for them. Instead, becomes a way to build up pride within ourselves, to achieve status within the church, to seek the approval of others, or to make oneself simply feel better about themselves and their walk with the Lord.

- In this passage, we're not told what Martha is actually doing...making food, seating guests, or whatever else. But Mary for whatever reason is of a different spiritual

temperament and she takes this opportunity to sit at the feet of Jesus and adore who Jesus Christ is. Very similar to Luke 10:38-42.

— In the Luke 10 passage, it says that Mary "chose" (12:42) to sit at Jesus feet and listen to His Word over serving. Notice that it is not Martha's record of service that is preserved for us, it is Mary's record of service that is preserved.

- "...pound" - a Greek liter, about 11 ounces. This is a very large amount of perfume, a very lavish expenditure on her part. It was so much perfume that the "house was filled with the fragrance of the perfume."

— Both Matt 26:7 and Mark 14:3 state that Mary had an alabaster flask, which she broke the neck of in order to pour out the perfume on Jesus' feet

- "...very expensive" - in the Bible, worship is always costly (Cf. 2 Sam 24:24; Luke 7:37-47; 2 Cor 8:1-5,9)

— True worship cannot be done unless it is done in a sacrificial way, not to pay Jesus back or to earn favor from God, but because we have been so touched by the sacrifice of Jesus Christ that we automatically and spontaneously worship Him with whatever means are at our disposal.

- "...nard" - spikenard; some type of oil likely imported from India, which comes from the root of a nard plant

- "...feet" [2x] - the other gospel writers indicate that Mary also anointed Jesus' head

- "...wiped His feet with her hair" - a woman didn't unloose her hair in that culture because loose hair signified loose morals. This is why Paul talks about women's head coverings and other such things in 1 Cor 11, because in that culture, the state of a woman's hair would communicate the state of her morality.

— Thus, unloosing her hair and using it to apply the expensive perfume to Jesus' feet, Mary risked her own reputation, she risked being misunderstood, she risked criticism. She was so enthralled by Jesus Christ that she didn't know what else to do. She didn't know how else to communicate her love and devotion to Him and her gratefulness for what He had done.

— So what we have is lavish cost, tremendous humility, at the risk of someone's reputation. This is true worship.

— Worship is an attitude of the heart where we respond to what Jesus has done for us.

Worship is not attempting to pay Christ back for what He has done. If you're trying to pay Him back, you're not worshipping. Mary was not trying to pay Christ back for raising Lazarus by purchasing expensive perfume. She was simply responding in a sacrificial way to who Jesus was and what He had done for her.

— Worship is not trying to earn something from God. Many Christians today are involved in false worship because they are doing what they are doing in serving to try to earn something back from God (Cf. Is 64:6).

— Instead, worship in its true sense is always a response to truth. You get a glimpse of what Christ has done for you, from His Word, and it hits your heart. The Holy Spirit illuminates the huge cost of His sacrifice for you, in your place, and all the benefits of your salvation, which you did nothing nor could you ever do anything to deserve, and when this is understood clearly at your heart level, you have this overwhelming need and desire to serve Him in thankfulness.

— Worship is not about a "liver quiver," it's not about a good feeling, it's not about the emotional state that I happen to be in, it's not about music style, volume or my personal preferences...worship is a response to God when we hear truth, and it responds to truth in sacrificial ways (Cf. Mark 12:41-44).

— There are so many people in churches today who are not committed to the things of God. They go to church unless something better comes up to do. Many businesses used to be closed on Sundays, but today they are all open early. The busiest day of the week in shopping malls is Sunday. Youth sports now regularly hold games on Sunday mornings. This didn't used to be the case. The mindset that the church is now in competition with the world where people look at church as a casual weekend option. We lack sacrificial service, we lack sacrificial giving, because most Christians have not sat down long enough to understand what Jesus has done for us.

— If we could get into our crowded and busy minds exactly who Jesus is and exactly what He has done for us, if this were taught in pulpit after pulpit across America, our whole attitude toward church, toward worship, toward service would be transformed.

— Mary here goes down in history not as a busybody just doing work for Jesus, but as personifying and emulating true worship

(D) Protest (12:4-8)

(a) Denouncing of Mary (12:4-6)

(i) What Judas says (12:4-5)

4 But Judas Iscariot, one of His disciples, the one who intended to betray Him, *said,

4 But Judas Iscariot, one of His disciples, who was intending to betray Him, *said,

4 But Judas Iscariot, one of his disciples, who was going to betray him, asked,

4 Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him,

- In Mary's moment of true worship, it's interesting that she receives criticism from one of Christ's disciples

— Whenever we step out and do something for God, such as true worship here, there will be criticism. And often that criticism will come from in-house.

— What Mary is doing here is so abnormal that the critical mind can do nothing but offer criticism of it

5 "Why was this perfume not sold for **three hundred denarii** and *the proceeds* given to poor *people*?"

5 "Why was this perfume not sold for three hundred denarii and given to poor *people*?"

5 "Why wasn't this perfume sold for 300 denarii and the money given to the destitute?"

5 Why was not this ointment sold for three hundred pence, and given to the poor?

- "...three hundred denarii" - one year's wages

- Judas comes off as if he is concerned about the money, about the budget...

Mary: Always Misunderstood

When Mary came to the feet of Jesus, she took the place of a slave. When she unbound her hair, she humbled herself and laid her glory at his feet (1 Cor 11:15). She was misunderstood and criticized, but that is what usually happens when someone gives their best to the Lord.

Her sister Martha misunderstood her when she sat at Jesus' feet to hear Him teach the Word (Luke 10:38-42). Judas and the other disciples misunderstood her when she anointed Jesus (Matt 26:8-9). Her friends and neighbors misunderstood her when she came out of the house to meet Jesus after Lazarus had been buried (John 11:28-31).

When we give Jesus Christ first place in our lives, we can ***expect to be misunderstood*** and criticized ***by those who claim to follow Him***.

(ii) Why Judas says it (12:6)

6 Now he said this, not because he cared about the poor, but because he was a thief, and as he kept the money box, he used to steal from what was put into it.

6 Now he said this, not because he was concerned about the poor, but because he was a thief, and as he had the money box, he used to pilfer what was put into it.

6 He said this, not because he cared about the destitute, but because he was a thief. He was in charge of the moneybag and would steal what was put into it.

6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

- The Holy Spirit here gives us insight into the motive for what he said...There are so many things we can learn from this verse:

1. God looks at the motivation of our heart. God is not looking at what you do, He's looking at why you're doing it (Cf. 1 Sam 16:7).
2. You can appear innocent in the eyes of man but be guilty in the eyes of God. Judas' statement seemed compassionate to the poor in the eyes of man, but when the Holy Spirit illuminates Judas' motives for saying it, he becomes guilty. When you understand this, you'll begin to see this same principle being taught throughout the Bible (Cf. Matt 23:5-7,25-28; Acts 8:18-23; Phil 1:15-17; James 4:3).

3. We need to guard/control/protect our hearts (Prov 4:23). Ask the Lord to reveal to you *why* you're doing what you're doing, *why* you're serving Him. When we stand before the judgment seat of Christ, it's not what we did but *why we did it* that will be on open display before God (1 Cor 4:5).
4. Not everyone who claims to care about the poor really does. Judas' word made it appear that he cared deeply about the poor, but the illumination of the Holy Spirit to his motives (12:6) shows otherwise. He couldn't care less about the poor. What he was concerned about is that he would not have access to that large sum of money used to purchase the perfume, because it wasn't put into the treasury box that he managed.
 - If you look back in history, every major dictator before they came to power, gave eloquent and compassionate speeches about the need to take care of the poor. They did this not because they cared about the poor, but as leverage to increase taxes for the masses to supposedly take care of the poor. When that happens, the power of the dictator increases. What the dictator is interested in is expanding the size and scope of government so that he can more easily control the masses.

(b) Defending of Mary (12:7-8)

- 7 Therefore Jesus said, "Leave her alone, so that she may keep it for the day of My burial.
- 7 Therefore Jesus said, "Let her alone, so that she may keep it for the day of My burial.
- 7 Then Jesus said, "Leave her alone so she can observe the day of my burial,
- 7 Then said Jesus, Let her alone: against the day of my burying hath she kept this.

- Apparently this anointing that Mary was doing in worship was similar in some way to how people prepared bodies for burial

— Jesus tells Judas to leave Mary alone and allow her to keep the custom of anointing for burial because His burial was right around the corner

— Jesus revealed to Judas and everyone else present that His death was imminent (just 6 days away, v1)

8 For you always have the poor with you, but you do not always have Me."

8 For you always have the poor with you, but you do not always have Me."

8 because you will always have the destitute with you, but you won't always have me."

8 For the poor always ye have with you; but me ye have not always.

- Mary could've chosen to serve, and there would've been nothing wrong with that, but instead she recognized that this was a special time and that she would not always have the Son of God before her.

— Mary chose the better way because she recognized the time period it was and took advantage of the opportunity in front of her

- This verse is also good instruction on how we should make decisions: we should capitalize or take advantage of opportunities that will not always be available. If there is a unique opportunity in front of you, take advantage of it.
- Jesus here is not negating or criticizing those who want to help the poor. He is saying that you can and should help the poor, but your help is never going to eliminate all of the poor people...there will always be plenty of opportunity to help the poor. But Jesus was not always going to be there, so it was a unique ministry/worship opportunity that would soon go away.
- We need to ask the Lord for discernment to understand and see these unique opportunities when they are presented to us by God, and what things we should devote ourselves to and what things we should pass over. If an opportunity is unique, if it is limited, if it is temporary, yet it is an opportunity from God, don't be afraid to leave behind the burden or the ministry that will always be there to pursue an opportunity.
- This is exactly what Mary did, and that is why her act of worship is preserved forever in Scripture for generation after generation to study and follow

(E) Popularity (12:9)

- 9 The large crowd of the Jews then learned that He was there; and they came, **not on account of Jesus only**, but so that they might also see Lazarus, whom He raised from the dead.
- 9 The large crowd of the Jews then learned that He was there; and they came, not for Jesus' sake only, but that they might also see Lazarus, whom He raised from the dead.
- 9 When the large crowd of Jews realized that he was there, they came not only because of Jesus but also to see Lazarus, whom he had raised from the dead.
- 9 Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.
- "...not on account of Jesus only" - people made the pilgrimage to Bethany to see Jesus, but also to see Lazarus
 - Lazarus had become somewhat of a public figure due to the miracle that Jesus performed to raise him from the dead
 - His popularity started a pilgrimage to Bethany as people came to witness the reality of Lazarus' resuscitation from the dead
 - Reformed theologians will argue that the fact that these people came to see Lazarus in addition to Jesus meant that these people had a "spurious" faith
 - But to argue this is not congruent with the purpose of John's Gospel (Cf. 20:30-31). The whole purpose of John's Gospel is to detail the signs that Jesus performed, and when people saw those signs, it would bring them to belief. By writing this book, John is hoping that everyone will emulate this pattern.

— Arguing that these people did not have true saving faith based simply on the fact they came to see Lazarus in addition to Jesus, based on Jesus' greatest sign to date of raising him from the dead, doesn't make sense. There is absolutely no basis within this text to call into question the validity of the faith of these people coming to see both Jesus and Lazarus.

(F) Plot (12:10-11)

10 But the chief priests planned to put Lazarus to death also,

10 But the chief priests planned to put Lazarus to death also;

10 So the high priests planned to kill Lazarus, too,

10 But the chief priests consulted that they might put Lazarus also to death;

- The Sanhedrin had already put into motion the plot and the plan to exterminate Jesus Christ...but that wasn't enough. They also had to get rid of any evidence that pointed to Jesus' true identity, particularly Lazarus, which no one could dispute had been raised from the dead by Jesus.

— If this miracle was open to any kind of debate or questioning, these chief priests would've simply argued that it didn't happen. However that option was not open to them because it was obvious and clear to all that the miracle had happened, and the reality of it was indisputable.

— So to eliminate the influence of this Man, Jesus Christ, they had to eliminate Him and everything else that pointed to Him or evidenced His identity in any way

11 because on account of **him** many of the Jews were going away and were believing in Jesus.

11 because on account of him many of the Jews were going away and were believing in Jesus.

11 since he was the reason why so many of the Jews were leaving to believe in Jesus.

11 Because that by reason of him many of the Jews went away, and believed on Jesus.

- "...him" - Lazarus

- This verse sums up the purpose of John's Gospel...

- And this verse shows why the urgency of the religious leaders to get rid of Jesus, and Lazarus, continued to increase

(2) Triumphal Entry (12:12-19; Cf. Matt 21:1-11; Mark 11:1-11; Luke 19:28-44)

(A) Parade (12:12)

12 On the next day, when the large crowd that had come to the feast **heard that Jesus was coming to Jerusalem**,

12 On the next day the large crowd who had come to the feast, when they heard that Jesus was coming to Jerusalem,

12 The next day, the large crowd that had come to the festival heard that Jesus was coming into Jerusalem.

12 On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

- The importance of this event in Jesus' ministry, and all history, is evident from the fact that all four Gospels record it

- Matthew and Mark placed this event before Mary's anointing of Jesus in Simon's house, however John's order is probably correct chronologically

- "...the next day" - we learn from v1 that it was six days before the Passover; the next day would make it five days before the Passover

- If Jesus was crucified on a Friday (traditional view), then this would've been the Sunday prior, a full week before His resurrection

- "...heard that Jesus was coming to Jerusalem" - there were those who were coming to Passover who understood Jesus' identity, and they began to realize that this wouldn't be just an ordinary Passover feat. Something earth-shaking, something monumental, was about to happen.

(B) Praise (12:13)

13 they took the branches of the palm trees and went out to meet Him, and *began* shouting, "Hosanna! BLESSED IS HE WHO COMES IN THE NAME OF THE LORD, indeed, the King of Israel!"

13 took the branches of the palm trees and went out to meet Him, and *began* to shout, "Hosanna! Blessed is He who comes in the name of the Lord, even the King of Israel."

13 So they took branches of palm trees and went out to meet him, shouting, "Hosanna! How blessed is the one who comes in the name of the Lord, the King of Israel!"

13 Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.

- The crowd is shouting Ps 118:26...

- If you study that psalm, it is highly strategic and significant to the Jewish nation. The reciting of this psalm right here and right now was an acknowledgement that Jesus was the Messiah.

- The nation as a whole will not accept Jesus as their Messiah...in fact they have already rejected Him. But a smaller remnant of believers did accept Jesus as their Messiah, and they are proclaiming that and recognizing that here.

- The nation of Israel will, at the very end of the Tribulation period, acknowledge Jesus Christ as their Messiah, and they will indicate this acceptance by reciting Ps 118:26 (Cf.

Matt 23:37-39)

(C) Prophecy (12:14-16)

14 Jesus, finding a young donkey, sat on it; as it is written:

14 Jesus, finding a young donkey, sat on it; as it is written,

14 Then Jesus found a young donkey and sat upon it, as it is written:

14 And Jesus, when he had found a young ass, sat thereon; as it is written,

- Jesus apparently, according to John, serendipitously mounted a young donkey and rode into Jerusalem, in order to fulfill the prophecy about Him in Zech 9:9...

— The other gospel writers provide more detail around the miracle performed by Jesus in order to secure the donkey (Cf. Matt 21:1-7; Mark 11:1-7; Luke 19:28-35)

15 "DO NOT FEAR, DAUGHTER OF ZION; BEHOLD, YOUR KING IS COMING, SEATED ON A DONKEY'S COLT."

15 "Fear not, daughter of Zion; behold, your King is coming, seated on a donkey's colt."

15 "Stop being afraid, people of Zion. Look, your king is coming, sitting upon a donkey's colt!"

15 Fear not, daughter of Zion: behold, thy King cometh, sitting on an ass's colt.

- Quoted from Zech 9:9...

— Not only is the timing of Jesus' presentation of Himself to Israel as their King/Messiah foretold in the (Dan 9:25), but also the way in which He would reveal Himself (Zech 9:9)

- Many scholars are confused by the fact that Jesus here is publicly proclaiming His Messiahship, but earlier in His ministry, He often performed a private miracle for someone, who then came to belief in Him, and He told them to keep His identity a secret.

— Much ink has been spilled writing about this so-called "messianic secret" but it's really not that difficult to figure out. Jesus was on a divine schedule, and early in His ministry He wanted to reveal Himself more privately to people so as to not expedite the timing of His death until the appointed time.

- Dan 9:25 calls Jesus "Messiah the Prince"...why is Jesus not referred to as "King"?

Because He is not King until Israel coronates Him as King (Cf. Deut 17:15). The nation of Israel did not publicly and formally coronate Jesus Christ as King at His first coming, so consequently even until this day, Jesus is not the King.

— What is He then? He is our High Priest, sitting at the right hand of the Father, according to the order of Melchizedek.

— It will not be until the end of the Tribulation period, when Israel is in deep trouble during the Battle of Armageddon, that Israel will cry out Ps 118:26, that Jesus will become King. You can read the Gospels and epistles until your eyes bleed and you will never find Jesus called the King of anything...not the King of Israel, not the King of the Church. The day of

His coronation as King will come only after the nation of Israel acknowledges Him as such (Deut 17:15).

16 These things His disciples did not understand at the first; but **when Jesus was glorified**, then they remembered that these things were written of Him, and that they had done these things for Him.

16 These things His disciples did not understand at the first; but when Jesus was glorified, then they remembered that these things were written of Him, and that they had done these things to Him.

16 At first, his disciples didn't understand these things. However, when Jesus had been glorified, they remembered that these things had been written about him and that people had done these things to him.

16 These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.

- The disciples are right in the midst of a highly significant moment in Jesus' life and ministry, and in the biblical history of Israel...yet they were completely clueless as to the significance of what was going on around them

- They were completely clueless as to the dispensational change that Jesus' impending death would bring about, they had no idea of the significance of the timing of Jesus riding into Jerusalem on a donkey, and they were unaware of the divine judgment that Jesus would proclaim upon the nation of Israel as a result of their rejection of Him (Luke 19:41-42).

- "...when Jesus was glorified" - in John's Gospel, Jesus' glorification refers to His ascension (Cf. 17:5); it also includes His death, burial, and resurrection

- They did not understand these things because they did not have the Holy Spirit, who would only come to indwell believers after Jesus was glorified/ascended to heaven (Cf. 7:39)

(D) Popularity (12:17-18)

17 So the people, who were with Him when He called Lazarus out of the tomb and raised him from the dead, continued to testify *about Him*.

17 So the people, who were with Him when He called Lazarus out of the tomb and raised him from the dead, continued to testify *about Him*.

17 So the crowd that had been with him when he called Lazarus out of the tomb and raised him from the dead continued to testify to what they had seen.

17 The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.

- There is another reason why these people are gravitating around Jesus Christ, and this one doesn't just relate to the 70 weeks of Daniel. Is 35:5-6 says that when the Messiah comes, He will be a Man of signs and wonders. This is who Jesus is. He performed signs all throughout His ministry, culminating in the raising of Lazarus from the dead.

18 For this reason also the people went to meet Him, because they heard that **He had performed this sign.**

18 For this reason also the people went and met Him, because they heard that He had performed this sign.

18 The crowd was going out to meet Jesus because they had heard that he had performed this sign.

18 For this cause the people also met him, for that they heard that he had done this miracle.

- "...He had performed this sign" - the raising of Lazarus from the dead

— Jesus' signs, especially His raising of Lazarus, made people curious about who this Man Jesus is. It made them get up and go to meet Him to find out more, to learn about Him.

(E) Protest (12:19)

19 So the Pharisees said to one another, "You see that you are not accomplishing anything; look, **the world** has gone after Him!"

19 So the Pharisees said to one another, "You see that you are not doing any good; look, the world has gone after Him."

19 Then the Pharisees told one another, "You see, there is nothing you can do. Look, the world has gone after him!"

19 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

- The Pharisees see Jesus' procession into Jerusalem on a donkey, with all the people hailing Him as King of Israel

— Rather than embracing Jesus Christ for Who He is, the Pharisees are upset about this and in parabolic fashion they tell each other that they will lose their power over the nation if they continued to allow these things to happen

— Consequently, Jesus is a marked Man. He's been a marked man for quite some time now, but that momentum and urgency continues to move forward and increase, until it culminated in His arrest, shady trials, and eventually His crucifixion.

- This passage is just another example of many in John's Gospel about the two parallel lines of belief and unbelief. Those lines are not portrayed any clearer than in the Triumphal Entry:

- You have many here who believe in Jesus as their Messiah, they understood the prophecy of the 70 weeks in Daniel, they understood the prophecy of a miracle-working Messiah.
- Yet at the same time you have the Pharisees looking on, angry and bitter and furious that they see their political and religious power being taken away, and they see the urgency more than ever to rid themselves of this Man Jesus Christ
- The Pharisees later found it just as impossible to curtail the spread of Christianity as they did to restrict Jesus in Person (Acts 3-4)
- "...the world" - *cosmos*, Calvinists take this word, which obviously is an exaggeration since the entire world was not present at the Triumphal Entry, and argue that *cosmos* is sometimes used as exaggeration, so other verses that state that Jesus died for the "world" are also an exaggeration (Cf. 3:16).
- However, this is an interpretation error called an illegitimate totality transfer: this is when you examine what a word means in one context, and import the meaning into a different context, whether that context supports the meaning or not.
- An illegitimate totality transfer is a logical fallacy of an unwarranted adoption of an expanded semantic field. The fallacy in this instance lies in the supposition that the meaning of a word in a specific context (here, in a limited context using exaggeration) is either more limited or much broader than the context itself allows and may bring with it the word's entire semantic range.
- In this verse, Calvinists commit an illegitimate totality transfer by pulling the word *cosmos* and the context from this verse, and inserting the same word (*cosmos*) with the same (limited) context, into another verse in a different context. They develop the meaning of the word *cosmos* from this verse, then apply that same meaning to every usage in the Bible, even though the context may be very different.
- Theologians do this all the time...they have a narrative or belief that they want to perpetuate, so they will use make illegitimate totality transfer to make a verse boost their argument
- Everyone agrees that the word *cosmos* here means "world" in a limited sense, but that's not what it means in John 3:16-17; 15:18-19

An Example of Illegitimate Totality Transfer

For example, if I use the word "apple" it could mean multiple different things...I could be referring to the fruit, a computer company, New York City (the "big apple"), or your pupil ("apple of my eye"). If I say that I'm going to eat an apple for breakfast, by the context you automatically do not think I'm going to eat my laptop. You know I'm talking about the fruit from my context.

Same goes with Bible interpretation...if someone makes a point then gives you a long list of verses, don't be impressed and automatically believe what they say. You need to look at the context of each of the verses to determine if they are proving their point, or they are taken out of context (through illegitimate totality transfer) and used to argue a specific theological point.

*I **ran** out of ingredients for the salad, so I decided to make a quick **run** to the store. While at the store, I left the car engine **running** while I made my purchase, thinking that I would be right out again. However, while I was in the store, I **ran** into my good friend Edward who was **running** for county supervisor. This resulted in my having to endure a somewhat long-winded **rundown** on how his campaign was **running**. Finally, fearing that my car would **run** out of gas, I **ran** with great haste out to the parking lot and returned home with my car **running** on fumes.*

(3) Conversations After the Triumphal Entry (12:20-50)

(A) Jesus and the Disciples (12:20-26)

(a) Request (12:20-22)

20 Now there were some **Greeks** among those who were going up to worship at the feast;

20 Now there were some Greeks among those who were going up to worship at the feast;

20 Now some Greeks were among those who had come up to worship at the festival.

20 And there were certain Greeks among them that came up to worship at the feast:

- "...Greeks" - Gentiles. A non-Jew; someone who is not a descendant of Abraham, Isaac and Jacob (Cf. 7:35).

— Why are Gentiles attending a Jewish feast? There is much speculation on who these Gentiles were and why they came to Jerusalem for the Passover. Some say they came from Decapolis, an area within Israel known for its Gentile population. Others say that they came from a distant country to celebrate the feast (Cf. Magi, Matt 2).

- "...among those who were going up to worship" - this is not a strange thing if you know your Bible. In Gen 12:3, God promised Abraham that in him, all the families of the earth will be blessed. That promise includes Gentiles.

— The nation of Israel was blessed by God so that they would in turn be a blessing to others (Cf. Is 42:6; 49:6). This was true for Israel, but it's also true for us today...God has blessed us so that we would in turn be a blessing to others.

— Consequently in the OT, you have people who were interested in God, see the light within Israel, and gravitate towards it. This is in line with the original design of God (Cf. Ruth 1:16; 1 Kings 10:1-13).

— When you understand this, you can see why Jesus was so furious with the moneychangers in the temple during the feast season. The design of God was to have this

beautiful temple functioning so the Gentile world could come and see it and learn about the character of God, what is pleasing and displeasing to Him. But the first century religious leaders destroyed any witness of God in that temple by turning it into a fraudulent, dishonest money-making machine for themselves.

— Instead of coming into the temple to learn about God's love and how He cares about souls, the moneychangers communicated to visitors that all God cared about was money.

21 these *people* then came to Philip, who was from Bethsaida of Galilee, and were making a request of him, saying, "Sir, we wish to see Jesus."

21 these then came to Philip, who was from Bethsaida of Galilee, and *began* to ask him, saying, "Sir, we wish to see Jesus."

21 They went to Philip (who was from Bethsaida in Galilee) and told him, "Sir, we would like to see Jesus."

21 The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

- So these Gentiles are coming, they have heard about Jesus and His miracles, they are coming from a distance, and they request an audience with Jesus

— They likely went to Philip because Philip was from Bethsaida of Galilee, which was nearby a large Gentile settlement, so some of these Gentiles knew or knew of Philip

22 Philip **came* and **told* Andrew; *then* Andrew and Philip **came* and **told* Jesus.

22 Philip **came* and **told* Andrew; Andrew and Philip **came* and **told* Jesus.

22 Philip went and told Andrew, and Andrew and Philip went and told Jesus.

22 Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

- Now if Philip had understood God's missionary purpose for Israel, if he had interpreted Gen 12:3 literally as God intended, why would he go to Andrew instead of going directly to Jesus?

— It's possible that Philip was not comfortable with Gentiles attending a Jewish feast, which means that he was uncomfortable with the promise God made to Abraham and God's stated missionary goal for Israel

— This is not uncommon in the Bible:

- Jonah was a prophet of God, yet was uncomfortable evangelizing a city full of pagan Gentiles because he did not believe that those evil people deserved the grace of God
- Peter (Acts 10) after leading 3000 Jews to Christ at Pentecost, had a dream where Jesus told him that God was setting aside the Mosaic Law during the dispensation of the Church. And during this Church Age, it's not Jews as pre-eminent over Gentiles, but rather Jews and Gentiles together, formed into one new man, each having equal footing.

- After the dream, Peter said "By no means, Lord!" which is a self-contradictory statement. How could He be Peter's Lord when Peter told Him no. It's like reasonable attorneys fees; jumbo shrimp, government intelligence, postal service.
- So why would Peter say No to Jesus? Because he had a difficult time with the missionary calling of Israel to the Gentiles

(b) Response (12:23-26)

23 But Jesus *answered **them** by saying, "**The hour has come for the Son of Man to be glorified.**"

23 And Jesus *answered them, saying, "**The hour has come for the Son of Man to be glorified.**"

23 Jesus told them, "**The hour has come for the Son of Man to be glorified.**"

23 And Jesus answered them, saying, **The hour is come, that the Son of man should be glorified.**

- Jesus is now going to take this opportunity in this conversation to express the worldwide emphasis of the gospel

- "...them" - it's important to understand that this pronoun refers to Philip and Andrew, not the Gentiles who requested an audience with Jesus

— The reason why this is important is because Jesus is going to lay down the criteria for being a disciple of Christ. If you don't understand that He is speaking to saved/redeemed individuals, you will completely misinterpret what He is saying and apply it incorrectly to non-believers, distorting in your mind what is required of an unbeliever to be saved.

- "...The hour has come" - a significant shift from what Jesus has said numerous times earlier in His ministry, that His hour had not yet come (Cf. 2:4; 4:21,23; 7:30; 8:20). Now, His hour has finally come (Cf. v27; 13:1; 17:1).

24 **Truly, truly I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit.**

24 **Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit.**

24 **Truly, I tell all of you emphatically, unless a grain of wheat falls into the ground and dies, it remains alone. But if it dies, it produces a lot of grain.**

24 **Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.**

- Jesus now makes an agrarian analogy of His death to these two disciples (Philip and Andrew). If we don't understand first century agriculture, or agriculture in general, we see some of Jesus' analogies as strange.

- The more you understand the historical background of the Scripture, the more you can make sense of some of these analogies or statements that Jesus makes that to the untrained ear sound strange.
- Jesus begins to talk about a kernel of grain that falls to the ground, and once it falls into the ground in a certain sense it dies because it falls by itself, it is in a sense divorced from everything else, and alone
- Jesus says that unless this process happens, this seed is planted, this death occurs, a great harvest cannot come forth. You cannot have an orange tree without an orange seed, or an apple tree without first having an apple seed. This seed has to die in the ground before a harvest can take place.
- In the same way, by analogy, the death of Jesus Christ is absolutely necessary in order for a great harvest of eternal life to come forth for many. Just as a seed must die to bear fruit, so Jesus must die so that a great spiritual fruit can come forth.
- It is through this process of death first, then a great harvest afterward, that the sin debt of the world is going to be paid for. Consequently, the harvest, salvation unto eternal life, is free for everyone because it has already been paid for through the death of Jesus Christ.
- Salvation is free to us, but it was far from free for the second member of the Trinity, Jesus Christ. He paid a steep price for our salvation, which we were wholly and completely unable to pay on our own behalf.

25 The one who loves his life loses it, and the one who hates his life in this world will keep it to eternal life.

25 He who loves his life loses it, and he who hates his life in this world will keep it to life eternal.

25 The one who loves his life will destroy it, and the one who hates his life in this world will preserve it for eternal life.

25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

- Now, Jesus is going to apply this principle of death preceding fruitfulness to Philip and Andrew, who had come to Him originally in regards to the worldwide calling of the gospel
- The concept that Jesus is trying to get across here must be very important because Jesus gives this teaching at least three times on three different occasions other than here, that we know of (Matt 10:39; Mark 8:35; Luke 14:26)
- What Jesus is laying out here for the disciples are the conditions for discipleship. He is not laying out for them the conditions to obtain eternal life, because if the Gospel of John is clear about anything at all, it's clear that the sole condition for obtaining eternal life is simple, child-like faith in Jesus Christ. That is not what Jesus is revealing here because

that topic has already been covered multiple times by Jesus Himself in this Gospel. For Him to do so again, to His own disciples, would be redundant.

- "...loves his life" - you love your current life so much that you hang on to it, thus God can't use you like He wants to, so you never become the disciple God wants you to become, thus you are denied rewards at the Bema Seat judgment and authority in the messianic kingdom
- "...loses it" - a lost life, a life that profits nothing for the Lord; a life that you look back on with regret because you had the opportunity to do more for Him, but you didn't because you loved your life too much

- Jesus meant that if a person wants to retain control of their life now, they will suffer the loss of something more valuable in the future. Conversely, if a person will relinquish control of their life to follow God's will faithfully, they will gain something of greater ultimate worth.

- How many people get to the end of their life and say I wish I could do it all over again. That is a regret that is common for both believers and unbelievers. That is the point of what Jesus is saying here...He doesn't want you to live your life your way, then in the end have regret that you could've done it better, you could've been more useful to Him, you could've stacked up more rewards, and you could've had more authority in the kingdom.

- "...hate" - in the Bible, hate does not refer to an emotional hatred of something or someone; it refers to the lesser of two choices (Cf. Luke 14:26)

- For example, if mom and dad say to do one thing and Jesus tells me to do something completely different, I am to "love" (do) what Jesus tells me to do, and hate (don't do) what mom and dad are telling me to do. It doesn't mean that you are to hate your mom and dad, or hate anyone at all, it simply refers to the negative side of a choice.

- It's a command to place the calling of Jesus Christ as the highest priority in my life, and everything else, every other choice or calling I have to make, by comparison to the calling of Christ, I should "hate" it

- "...life" - *zōē*, a very broad word with a wide variety of meanings in the NT

- Sometimes *zōē* can be used to explain the ultimate experience in life that we can have ("life to the full," "abundant life"; Cf. 10:10; Gal 6:8). In these two references, *zōē* is not used to describe the eternal life that is received at the point of faith. It refers to a maximum life, an abundant life, looking back on your life and seeing that you spent it the right way. Going through life with the deep down abiding contentment that you're spending your life the right way, you are useful and have a purpose, and you're fulfilling that purpose.

- Receiving eternal life comes through initial faith in Christ (Cf. 5:24); receiving abundant life or life to the full is a promise only given to the disciple, a person who is walking daily, moment-by-moment, with Jesus Christ

- What Jesus is revealing here is how believers can get the most out of their life in the here and now. This is the exact opposite of the message that the world is sending our way 24/7. The world system, going all the way back to Gen 3:5, tells us to live our life however

we want, do it on your own terms, be your own boss, you be you. This is what Satan told Eve back in Gen 3:5...eat of the fruit and your eyes will be open and you will be like God. You want to be like God, then go your own way. And this is the exact same lie that Satan deceived himself with as a high ranking angel in heaven when he said "I will make myself like the Most High" (Is 14:14).

— In our American culture this is what we call humanism, where human beings are the center of all things. Unfortunately humanistic thinking can come into the life of a believer, and consequently they become all about themselves. They have their fire insurance paid up, they're going to heaven, but they never experience the joy and full and abundant life that God has for them because they never get off the dime in the second tense of their salvation.

JUSTIFICATION	DISCIPLESHIP
FREE GIFT	COSTLY
INSTANT	LIFE-LONG PROCESS
JUSTIFICATION	SANCTIFICATION
JESUS PAID THE PRICE	BELIEVER PAYS SOME KIND OF PRICE
TRUSTING JESUS AS SAVIOR	FOLLOWING JESUS AS LORD
BELIEVE THE GOSPEL	OBEY THE COMMANDS UNDER THE SPIRIT'S POWER
ONE CONDITION	MULTIPLE CONDITIONS
EXPERIENCED BY ALL CHRISTIANS	EXPERIENCED BY SOME CHRISTIANS
RESULTS IN ETERNAL LIFE	RESULTS IN REWARDS & AUTHORITY

26 **If anyone serves Me, he must follow Me; and where I am, there My servant will be also; if anyone serves Me, the Father will honor him.**

26 **If anyone serves Me, he must follow Me; and where I am, there My servant will be also; if anyone serves Me, the Father will honor him.**

26 **If anyone serves me, he must follow me. And where I am, there my servant will also be. If anyone serves me, the Father will honor him."**

26 **If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.**

- Again, Jesus is talking to believers here..."serves" and "follows" are very different words than "believe"

- "If anyone serves Me, he must follow Me" - Jesus says that if you want to be My disciple, it's like a servant following his master wherever he goes. A disciple of Jesus Christ follows Jesus Christ.

— Man says do this, God says do that. A disciple does what God says rather than what the world says.

— If you want to be a disciple, you are enthroning Jesus Christ over my self-centered, humanistic tendencies. I'm putting Jesus Christ and what He wants in my life ahead of myself and what I want in my life.

— And I'm not doing it by white-knuckling it or by my own willpower, I'm doing it by availing myself moment-by-moment to the divine resources that God has clearly given me in His Word

- "...where I am, there My servant will be also" - true servants/disciples stay close to their master

- "...if anyone serves Me, the Father will honor him" - is it worth it to be a disciple of Christ? We have to ask ourselves this question.

— At the end of your life, do you want to look back on your life and know that you spent it the right way? That you experienced fulfillment for your entire life because you walked with Him under His power? You may have given up a few things along the way, but Jesus always replaced them with something better.

— Discipleship means experiencing a fulfilling, purpose-filled life now, and it also means being honored by God later (Cf. Matt 10:22-23)

(B) Jesus and the Father (12:27-28)

(a) Request (12:27-28a)

27 **"Now My soul has become troubled; and what am I to say? 'Father, save Me from this hour'? But for this purpose I came to this hour.**

27 **"Now My soul has become troubled; and what shall I say, 'Father, save Me from this hour'? But for this purpose I came to this hour.**

27 **"Now my soul is in turmoil, and what should I say—'Father, save me from this hour'? No! It was for this very reason that I came to this hour.**

27 **Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.**

- Jesus now has a conversation with the Father. This is a short conversation, but it's a conversation that reveals to us the plan of God in human history.

- Based on this conversation, the question we have to ask ourselves is, Is my life connected to this purpose?
- Life only begins to make sense when we are connected to the purpose of God, when God's priorities become our priorities
- "...save" - *sōzō*, does not always mean saved in a salvation sense, although that is the dominant meaning in the NT
- The meaning of *sōzō* is determined by the context. Here, it means "delivered." Jesus is asking for an exemption from God the Father from going to the cross. The cross was obviously not a fun thing; Heb 12:2 says that Jesus "endured" the cross.
- But there was also something else on Jesus' mind that was very troubling to Him: the plan of God the Father whereby God the Son would be the sin bearer (Cf. 2 Cor 5:21). Jesus bore our sin and the repercussions of it while He was on the cross. This was the part of the transaction that troubled Jesus. Being in the position of His own free will to be the sin bearer for the entire world was something that troubled Him a great deal.
- Many people today have a difficult time believing that Jesus is the only way to God. If Jesus is not the only way to God, then the troubling and agony that He is going through here was pointless. If Jesus didn't need to die while bearing the sin of the entire world, then what was the point of His death? If I could've gotten there through my own path, my own way, then the agony that Jesus is feeling here was pointless and unnecessary.
- That is the blasphemy of believing that Jesus was not *the* way to God, but simply *a* way to God. If that were true, Jesus suffered needlessly (Cf. Gal 2:21).
- "...for this purpose I came" - Jesus here acknowledges His highest purpose; this is the primary reason He took on human flesh and came to the earth, to undo the damage brought upon the entire human race through the first Adam
- In order to reverse the consequences of the first Adam, Jesus, as the Last Adam, had to come to earth as a Man. The wages of sin is death, so in order to reverse that cost, Jesus had to experience death. He had to pay the ultimate consequence for sin (Cf. Heb 2:9).
- "...this hour" - prior to this, we ran into the repeating concept that His hour had not yet come (Cf. 2:4; 4:21,23; 7:30; 8:20). Now, His hour has finally come (Cf. v27; 13:1; 17:1).

(b) Response (12:28b)

28 **Father, glorify Your name.** Then a **voice came out of heaven: "I have both glorified *it*, and will glorify *it* again."**

28 **Father, glorify Your name.** Then a voice came out of heaven: "I have both glorified it, and will glorify it again."

28 **Father, glorify your name.** Then a voice came from heaven, "I have glorified it, and I will glorify it again!"

28 **Father, glorify thy name.** Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

- "...voice came out of heaven" - the 3rd time God broke the silence of heaven. The synoptics record the first two; only John records this instance:

1. The beginning of Jesus' ministry — At His baptism (Jesus & John the Baptist) (Mark 1:11)
2. The beginning of the last trip to Jerusalem — At the transfiguration (Peter, James & John) (Mark 9:7)
3. The beginning of the Final Week — At the Temple (a multitude) (John 12:28)

— In each case, the purpose was to authenticate Jesus as God's Son in a dramatic way, and in all cases, the voice had some connection with Jesus' death

— This was a veiled revelation, as were all of God's revelations about Jesus. It's purpose was to strengthen the disciple's faith, and to remove all excuses from unbelievers.

- After describing His feelings of agony of what awaits Him, Jesus now says that it's not all about Him and sparing Him of what He doesn't want to go through...but it's all about God's glory

— The over-arching purpose of God throughout eternity is to glorify Himself. This is called the doxological purpose of God.

— So in this short statement, Jesus Christ gives us a principle by which to organize and prioritize our lives: our lives are not about us and our glory, but rather about God and His glory

— In the Westminster Shorter Catechism, it asks a question: Question: What is the chief end (purpose) of man? Answer: Man's chief end (purpose) is to glorify God and enjoy Him forever. Man's primary purpose in life is to glorify God.

- Many Christians miss the purpose for their lives because they come to God or go to church with an anthropocentric mindset, ambitions, and tendencies, rather than a theocentric mindset, ambitions, and tendencies.

- The response to Jesus' agony and mindset comes rapidly...not a lot of time elapsed between Jesus telling the Father to glorify His name and the response from the Father

- Why is it that we often do not receive the immediate response from God to our prayers that we want? Many times it is because we pray with anthropocentric (self-centered) tendencies and motives (Cf. James 4:3). We don't align ourselves with God's purposes, instead we align ourselves with our own purposes.

— If anyone ever could've more easily aligned Himself with His own purposes and desires, it would've been Jesus Christ and it would've been right here. But instead, Jesus aligned Himself with the Father's purpose, bowing to the Father's will, for the Father's glory.

- "...I have both glorified *it*" - the Father was glorified at Jesus' Incarnation (Cf. 1:14); the Father was also no doubt glorified by Jesus' miracles/signs (Cf. 2:11)

- "...will glorify *it* again" - refers to the death, burial, resurrection and ascension of Jesus

(C) Jesus and the Passover Crowd (12:29-50)

(a) Round 1 (12:29-36)

(i) Crowd speaks (12:29)

29 So the crowd who stood by and heard *it* were saying that it had thundered; others were saying, "An angel has spoken to Him!"

29 So the crowd *of people* who stood by and heard it were saying that it had thundered; others were saying, "An angel has spoken to Him."

29 The crowd standing there heard this and said that it was thunder. Others were saying, "An angel has spoken to him."

29 The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him.

- The crowd heard the Father's voice (12:28), but wasn't sure who was speaking or what was said. This type of confusion happens constantly in John's Gospel...God speaks, but people by and large do not understand what is happening around them.

— This is due to the fact that the Holy Spirit had not been poured out as would happen later at Pentecost (Cf. 7:39). It would not be until Jesus was glorified and returned to heaven to sit at the right hand of the Father, in His first act as High Priest, that He would pour out the Holy Spirit on the Church.

— The disciples did not even understand the full meaning of the Triumphal Entry (Cf. v16) because the Holy Spirit had not yet been poured out

(ii) Jesus speaks (12:30-33)

30 Jesus responded and said, "**This voice has not come for My sake, but for yours.**"

30 Jesus answered and said, "**This voice has not come for My sake, but for your sakes.**"

30 Jesus replied, "**This voice is for your benefit, not for mine.**"

30 Jesus answered and said, **This voice came not because of me, but for your sakes.**

- Why would Jesus say that the Father's audible voice was for the crowd, not for Him?

Because the plan of salvation will benefit fallen humanity like no other plan.

— The ultimate purpose of the plan of salvation is the glory of God, but fallen human beings reap the benefits because it's through this plan that we gain a right standing before God, it's through this plan that we don't have to fear death and hell, it's through this plan that we, if we are absent from the body, we are present with the Lord.

31 **Now judgment is *upon* this world; now the ruler of this world will be cast out.**

31 **Now judgment is upon this world; now the ruler of this world will be cast out.**

31 Now is the time for the judgment of this world to begin. Now the ruler of this world will be thrown out.

31 Now is the judgment of this world: now shall the prince of this world be cast out.

- Jesus now goes into more detail on the plan of salvation...

- "...the ruler of this world" - not Caesar, not Nero, not some politician...but Satan himself (Cf. 14:30; 16:11; 2 Cor 4:4)

— In Jesus' second temptation, as told in Luke, Satan offered Jesus all the kingdoms of this world. It would not have been a legitimate temptation if Satan did not own and rule all of the kingdoms of this world, and Jesus didn't argue or refute Satan's claim.

- "...will be cast out" - if the upcoming death, burial and resurrection of Jesus will judge Satan and cast him out, why does Paul tell us decades later to put on the full armor of God (Eph 6)? Why does Peter says (1 Peter 5:8) that the devil is roaming about like a roaring lion, seeking whom he may devour? Why does Paul call Satan the god of this world (2 Cor 4:4)?

— If Jesus vanquished Satan at His first coming like He said He did, why is Satan still running the show? To understand this, we need to use a legal analogy...there is the "guilt" phase of the trial, where evidence is presented by both sides and the judge or jury issues a verdict (guilty or not guilty). The "penalty" phase of the trial takes place later, where the guilty defendant stands before the judge and the judge imposes the penalty.

— In the case of Satan, the guilt phase of the trial is over. Satan was found guilty and defeated at the cross. Right now, Satan awaits the penalty phase of the trial, which doesn't begin until Rev 11:15 when at the seventh Trumpet judgment the loud voices in heaven scream: "The kingdom of this world has become the kingdom of our Lord and of His Christ; and He will reign forever and ever." That is the beginning of Satan's penalty phase.

— Jesus can say here that Satan "will be" (future tense) cast out because He will soon issue a guilty verdict to Satan through His death, burial and resurrection, and He knows the penalty phase of the trial will follow

Satan's Progressive Defeat

1. Initial eviction from heaven (Is 14:12-15; Ezek 28:12-17)
2. Eden (Gen 3:15)
3. Pre-diluvian world (Noah's Flood) (1 Peter 3:19-20)
4. **Cross (John 12:31; 16:11; Col 2:15; Heb 2:14; 1 John 3:8)**
5. Midpoint of the Tribulation (Rev 12:9)
6. Beginning of the millennium (Rev 20:2-3)
7. End of the millennium (Rev 20:10)

The turning point for Satan is not in Luke 10...that was just a reference by Jesus back to #1. The turning point for Satan was #4, the Cross, as noted by Jesus in John 12:31. In Satan's progressive defeat, we're currently between #4 and #5...Satan has been convicted, but is awaiting sentencing (#5-7). Before his sentencing, he is free to roam the earth, run the entire world system, and enter heaven to accuse the brethren (day and night, Rev 12:9). He is in the middle between his first three defeats and his last three defeats. Kingdom Now theology says that Satan is a defeated foe, so the kingdom has started, but they don't understand the difference between conviction and sentencing. Conviction has been entered, but sentencing has not yet taken place. This is how Satan can be a defeated foe but still run the world in this present age. The death of Jesus might appear to be a victory for Satan, but really it signaled his doom. The Cross defeated Satan. He only functions as he does now because God permits him to do so. His eternal destruction is assured even though it is still future.

Names & Titles Demonstrating Satan's Post-Fall Earthly Authority

(Job 1:7; 2:2; Luke 4:5-8; Rom 8:19-22)

1. **Prince of this world (John 12:31; 14:30; 16:11)**
2. God of this age (2 Cor 4:4)
3. Prince and power of the air (Eph 2:2)
4. Who the believer wrestles with (Eph 6:12)
5. Roaring lion (1 Peter 5:8)
6. Whole world lies in his power (1 John 5:19)

If Satan wasn't these things, Paul would have no need to instruct believers to put on the whole armor of God in Eph 6.

(ii) Jesus speaks (12:30-33)

32 **And I, if I am lifted up from the earth, will draw all *people* to Myself."**

32 **And I, if I am lifted up from the earth, will draw all men to Myself."**

32 **As for me, if I am lifted up from the earth, I will draw all people to myself."**

32 **And I, if I be lifted up from the earth, will draw all men unto me.**

- How will Satan will be defeated? How is the Son of God is going to fulfill His purpose to glorify the Father? We learn in this verse that it will be through His death by crucifixion.

- "...all *people*" - the message of the cross, when it is preached in its simplicity and its purity, is for every generation

— There are people today who say that every generation has its own desires, its own needs, its own way of looking at things. We categorize generations now...Gen X, Gen Y, Gen Z. And there are people who believe that we have to repackaging the Bible in order to

make it relevant to the next generation, and if we don't do that, the message of the cross will be lost.

— I don't get from Jesus' words here that He believes this. He says clearly that the message of the cross will draw all people to Himself. Now we can illustrate the message differently, we can communicate it differently (online, etc.), but the fact of the matter is the basic message never changes because that is the message that God honors and that God works through.

— He does not honor a message that is repackaged, watered down, or chipped away at for our own marketing purposes. Whether your 12 years old, 22 years old, 40 years old, 60 years old, or 100 years old, God has designed His message to speak to all people.

— God is not a respecter of a method, He is not a respecter of a man, He is not a respecter of a movement, He is not a respecter of a methodology. What He is a respecter of is the message that He has entrusted to the Church, so our purpose is to preach this message with accuracy, unashamed (Rom 1:16).

— Many times we are "ashamed" of the gospel because of its offense; the gospel is offensive to some. We're "ashamed" of it because it's politically incorrect; we live in a time where the right thing to say is that all roads lead to God. But the moment we move into political correctness and away from the accurate message of God is the moment we lose the blessing and favor of God. It is not our message, it is His message and we are simply stewards of His message.

— "all" - not some, not just the "elect," but *all* people. There are no exclusions in Jesus words here.

— One commentator says: "Jesus is not affirming the whole world will be saved. He is affirming that all who are saved are saved in this way. He is speaking of a universal rather than a narrow, nationalistic religion."

— Jesus is not teaching the doctrine of universalism here (the idea that all human beings will be saved). The only thing universal in what Jesus is saying here is His drawing of all people to Himself. The Holy Spirit is not convicting *some* people to draw them to Christ, He is convicting *all*.

— But while the Spirit of God draws all people, He will not do that forever. There is a cutoff point where the Spirit ceases to strive with man any longer (Gen 6:3).

- "...draw" - *helkō* [hel-koo-o] to draw with inward power, but there is resistance involved (Cf. 6:44). This Greek word is used many times in John's Gospel:

- 21:6, where the disciples were not able to *helkō* (haul) in the net because of the many fish
- 21:11, when Peter *helkō* (hauled) the net with the many fish to the shore

— So *helkō* is used to describe Peter pulling in the net against its own weight. That's exactly what God has to do to us...pull us to Christ against our own weight, against our own

resistance.

— If God did not *helkō* us, we would all go straight to hell because there is nothing innate within us that wants to seek out God. However, God loves us too much to allow us to have what we would otherwise choose...Praise God for that! So He convicts people, and when people are under conviction they don't like it because it's contrary to what they want. But as the conviction becomes stronger, at some point we capitulate and believe, by faith, which is the free will choice that we make.

— There is no verse in the Bible that says that salvation is a choice that God makes on His own; there has to be some form of human cooperation. If human cooperation (not works!) is not present in salvation, then we are not beings made in God's image. The whole concept of being created in the image of God is that we share in some, but certainly not all, of His attributes. One of those attributes we share with God is free choice. This is why God put a Tree of Knowledge in the Garden of Eden in the first place...to give man an avenue to rebel, because if man did not have an avenue to rebel, they would not have free choice, and thus God would not be respecting how He created man.

— That doesn't mean that the Holy Spirit doesn't put us under some type of duress, some type of pressure. He is working in our lives in many ways that we are never aware of. Sometimes it's in the womb (Jeremiah), sometimes before we're even conceived (Apostle Paul), maybe when we are little children, or maybe not until we are grown adults. But in all cases, it is God's handiwork that gets us to the place where we will make a decision for Him by believing in the message of the cross.

— Before we came to Christ, God did something in our life (likely more than we're aware of) (Luke 19:10). God was seeking me long before I was seeking Him. God worked in history, in multiple lives and events, to get the gospel to each of us.

— Of course we have free will, because we're created in God's image, but it's certainly not us alone who make the decision to come to Christ. People who think this underestimate the depth of sin in our lives (1 Cor 2:14; 2 Cor 4:4). It is clear in Scripture that the natural man, unbeliever, does not and can not understand the things of God, thus it is imperative that God do something in the mind of an unbeliever.

— However, that doesn't mean, as hyper-Calvinists believe, that God believes for us. That is not what the Bible teaches. What happens, which Jesus will detail much further in the Upper Room Discourse when He talks about the coming Holy Spirit, is the Holy Spirit is at work putting us under conviction, making us aware of our need for Jesus Christ.

— If it was not for this convicting work of the Spirit in our lives, showing us our need for a Savior, no one would be a Christian today. It's at the point that the Holy Spirit puts us under duress and pressure, while at the same time the gospel becomes more attractive to us, that we take that free choice step in our life to believe. But if it wasn't for the grace of God

in our lives, revealed to us by the Holy Spirit, we would not even come to the point of making a decision.

33 Now He was saying this to indicate what kind of death He was going to die.

33 But He was saying this to indicate the kind of death by which He was to die.

33 He said this to indicate the kind of death he was about to die.

33 This he said, signifying what death he should die.

(iii) Crowd speaks (12:34)

34 The crowd then answered Him, "We have heard from **the Law** that the Christ is to remain forever; and how *is it that* You say, '**The Son of Man must be lifted up?**' **Who is this Son of Man?**"

34 The crowd then answered Him, "We have heard out of the Law that the Christ is to remain forever; and how can You say, 'The Son of Man must be lifted up'? Who is this Son of Man?"

34 Then the crowd answered him, "We have learned from the Law that the Messiah remains forever. So how can you say that the Son of Man must be lifted up? Who is this Son of Man?"

34 The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?

- "...the Law" - more specifically, not the Mosaic Law or the OT, but rather their perverted interpretation of the OT

- "...The Son of Man must be lifted up?" - they were confused by what Jesus was saying...You call Yourself the Son of Man, yet you say that you must be lifted up. Why must you be lifted up?

— The problem is that they, in their perverted interpretation of the OT, could not see or perceive a suffering Messiah. In the Jewish mind, it didn't make any sense for a Messiah to come, then to suffer.

— It's interesting that the blindness that the 1st century Jew was under is the exact same blindness that unbelieving Jews are under today (2 Cor 3:14-15). This idea of a suffering Messiah is a stumbling block for them because by-and-large they do not see themselves as sinners in the hands of an angry God. And if you do not see yourself this way because you think you can merit salvation through works and self-righteousness, the idea of a suffering Messiah is completely foreign to your way of thinking.

— A suffering Messiah only makes sense to a person who sees their need spiritually for someone to enter the world and pay the sin debt of humanity

— You ask an unbelieving Jew today why they do not believe that Jesus is their Messiah, and they will tell you because there is no *shalom* (peace). When they use the word *shalom*,

they are not talking about peace with God, they are talking about political peace. Israel has enemies all over the world so how could a Messiah have come already, since the Messiah is supposed to bring in peace?

- "...Who is this Son of Man?" - the identity of the Son of Man (Cf. Dan 7:13-14) is the reigning Messiah who will come at the end of the age, overthrow the revived Roman Empire, and inaugurate His literal kingdom on the earth, a kingdom that will never end — This identity of Jesus, Son of Man, which Jesus referred to for Himself, is the reference that got Him killed (Mark 14:61-64). This is the reference that triggered the Sanhedrin to refer Jesus to execution.

(iv) Jesus speaks (12:35-36)

35 So Jesus said to them, **"For a little while longer the Light is among you. Walk while you have the Light, so that darkness will not overtake you; also, the one who walks in the darkness does not know where he is going.**

35 So Jesus said to them, **"For a little while longer the Light is among you. Walk while you have the Light, so that darkness will not overtake you; he who walks in the darkness does not know where he goes.**

35 Jesus replied to the crowd, **"The light is among you only for a short time. Walk while you have the light, so that the darkness may not overtake you. The person who walks in the darkness is in the darkness and does not know where he is going.**

35 Then Jesus said unto them, **Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.**

- The Jews questioning Jesus want an answer to the contradiction raised in their minds between the Son of Man and what Jesus is talking about, which is a Suffering Servant...

— In answer to their question, Jesus doesn't answer their question...

- "...a little while longer" - speaking of the imminent death, burial, resurrection, and ascension of Jesus Christ; He tells them that He is not going to be around forever...actually, only about 45 more days at this point, before He returns to heaven

— But while I am here, I have disclosed to you "Light"...I have disclosed to you what you need to do (12:36), and He tells them to walk in the Light that they have, while it is still available. In a little while, the Light will be gone. My Spirit will not strive with man forever (Gen 6:3).

— We assume that the grace of God continues on and on in our lives. All of us have light that God expects us to respond to. You might say that you don't know enough about the Bible; there are things in the Bible I don't understand...join the club. However God has revealed to you certain truths, Light, but are you responding to the truth that you have? If

you don't, you're left in the darkness, stumbling about, groping about in darkness, not knowing where you are going.

— If we do not respond to the light of God, we will go through life with only our finite minds, finite resources, and finite talents trying to navigate life. Yet the One who created the heavens and the earth, omnipotent God, wants desperately to have a relationship with us. If we learn to walk in His Light by faith, He will be that great Lamp that lights our path and sustains us along the way.

— But if you don't accept the Light by faith, all you're left with is darkness. This is what people are in who reject Jesus Christ.

— We can also apply Jesus' words here to believers...the Holy Spirit sheds some Light on something in your life through a sermon, through Bible study, through prayer, He reveals something to you, He sheds Light on a problem in your life and tells you to change it. Don't do it through your own strength because you can't, but He says that He will help you. But instead, you put off the Light because sin is enjoyable, and by doing this, you shut off the Light of God.

— The same Holy Spirit that worked overtime dragging you to Christ against your own weight and resistance to bring you to a point of belief is the same Holy Spirit who is working overtime in your growth as a Christian. The same God who saved me is the same God that wants to progressively sanctify me. The same God who brought you to Jesus Christ is the same God who wants to now make you more like Jesus Christ. But many times we resist this calling because we're all too happy in our sin and roaming around in the darkness.

— We think that it's only unbelievers who dwell in darkness, but that is not true. Paul tells us that Satan can easily gain a foothold in a believer's life (Eph 4:27). How many Christians does Satan have a foothold in their lives or their minds because they do not respond to the Light of God that they have?

36 **While you have the Light, believe in the Light, so that you may become sons of Light."** These things Jesus proclaimed, and He went away and hid Himself from them.

36 **While you have the Light, believe in the Light, so that you may become sons of Light."** These things Jesus spoke, and He went away and hid Himself from them.

36 **As long as you have the light, believe in the light, so that you may become children of light."** After Jesus had said this, he went away and hid from them.

36 **While ye have light, believe in the light, that ye may be the children of light.** These things spake Jesus, and departed, and did hide himself from them.

- These were the last words that Jesus spoke publicly to Israel. From this point on, Jesus will focus solely upon His disciples and training them for what was to come after His death, burial, resurrection, and ascension...the coming Church Age.

- "While you have the Light" - again Jesus contradicts the human assumption that the Light will always be there
- The convicting ministry of the Holy Spirit to the unbeliever will not always be there (Gen 6:3; Rom 1:18-23)
- You have the Light now, and if you're an unbeliever, Jesus gives the command what He wants you to do with that Light: believe in the Light
- Rather than worrying about how long you are going to have the Light, take the opportunity now while it is still available
- It's interesting that Jesus has different messages for different audiences: in v25-26 Jesus exhorts believers to become disciples; in v36 He exhorts unbelievers to believe.
- To the believer (12:25-26), respond to the Light of progressive sanctification; become a disciple of Christ and not just a believer in Christ
- To the unbeliever (12:36), simply believe in the Light
- "...sons of Light" - when we respond to the Light, whether as a believer toward progressive sanctification or as an unbeliever by simply believing in the Light, the result is that you become a son of the Light. When you respond to the Light that you have, you then become a vehicle for dispensing further Light.
- God is using those who respond to the Light to spread the Light themselves (1 Thess 5:5)
- "sons" - the son is the inheritor (Gal 4:7)
- An heir or inheritor is someone who has something that is legally coming to them, but which they don't presently possess
- One of the things that we will inherit as believers is the kingdom, but in the interim we are ambassadors of this coming kingdom (2 Cor 5:20)

(b) Round 2 (12:37-50)

(i) Prophecy (12:37-41)

37 But though He had performed **so many signs** in their sight, **theystill were not believing in Him.**

37 But though He had performed so many signs before them, *yet* they were not believing in Him.

37 Although he had performed numerous signs in their presence, they did not believe in him,

37 But though he had done so many miracles before them, yet they believed not on him:

- "...so many signs" - John has documented seven of Jesus' major signs/miracles for us so that we could see a historical record of signs, understand who Jesus is, and consequently trust Him for eternal life

— There were obviously many other signs and miracles that Jesus did, documented in the synoptics, as well as signs that were never documented (Cf. 21:25)

- "...they" - the nation, represented by both the majority of Jews and the religious leadership

— The majority of Jews in Israel during Jesus' ministry never came to belief in Him as their Messiah; the religious leadership certainly didn't, with the exception of Nicodemus and Joseph of Arimathea

- "...*still* were not believing in Him" - even after the "drawing" (v32) that Jesus spoke of, they were still not believing in Him

— This demonstrates that the "drawing" (*helkō*) of God is not "irresistible" as Calvinism believes. People have been resisting God's grace since the beginning of time (Cf. Gen 6:3, (Cf. 1 Peter 3:20; 2 Peter 2:5); Prov 1:24-25; 29:1; Matt 23:37; John 10:25; 12:37; Acts 7:51; 9:26; 19:9; 2 Thess 2:12; Heb 12:25).

- Every Gospel has a turning point, where the nation officially rejects Jesus as their Messiah. The clearest turning point is in Matt 12:24, when the Pharisees attributed Jesus' miracle of healing a demon possessed man to the power of Satan. In John's Gospel, the turning point is here, 12:37.

— After the turning point, Jesus transitioned His entire ministry and message, from first focusing on Israel, to afterward focusing on training the believing remnant for the coming Church Age.

— The majority of Israel and vast majority of religious hierarchy did not come to faith in Christ despite overwhelming evidence (Cf. v42).

Transition from Public to Private Ministry

	Public	Private
Scripture	Matt 1–12	Matt 13–28
Focus	Nation	Remnant
Miracles	Proof to nation	Training for remnant
Offer of Kingdom	Prominent	Disappears
Teaching	Discourse	Parables
Interim program	Not mentioned	Prominent

38 *This happened* so that the word of Isaiah the prophet which he spoke would be fulfilled: "LORD, WHO HAS BELIEVED OUR REPORT? AND TO WHOM HAS THE ARM OF THE LORD BEEN REVEALED?"

38 *This was* to fulfill the word of Isaiah the prophet which he spoke: "Lord, who has believed our report? And to whom has the arm of the Lord been revealed?"

38 so that what the prophet Isaiah spoke might be fulfilled when he said: "Lord, who has believed our message, and to whom has the Lord's power been revealed?"

38 That the saying of Isaiah the prophet might be fulfilled, which he spake, *Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?*

- Quoting Is 53:1...

- Pre-northern kingdom exile, God worked through Isaiah's ministry to give the northern kingdom an opportunity to repent before He would send them into exile

— But in spite of the "drawing" or "attracting" that God was trying to do, Israel still rejected Him, and thus was scattered by Assyria in 722 BC

— What Jesus is saying here is that the same exact thing is happening now (in first century Israel). Paul quotes the same Isaiah passages in Acts 28 stating that the same thing was happening at that time.

39 For this reason **they could not believe**, for Isaiah said again,

39 For this reason they could not believe, for Isaiah said again,

39 This is why they could not believe: Isaiah also said,

39 Therefore they could not believe, because that Isaiah said again,

- "...they could not believe" - wait, what?

— Remember Moses' episode with Pharaoh during the 10 Plagues...prior to Ex 9:12, when God said He hardened Pharaoh's heart, at least 6x (2x, Ex 7; 3x, Ex 8; 1x, Ex 9 [before v12]) before God's hardening, Pharaoh hardened his own heart against God (see notes on Ex 4:21).

— Pharaoh's unbelief finally got to the point that God's mercy for him became exhausted and God finally gave him over to (confirmed him in) what he wanted. God simply respected the free choice of Pharaoh to continue to resist God after giving him multiple chances to receive God's mercy. After the last opportunity, God cemented Pharaoh in his decisions so that he was at that point unable to change his mind.

— This is where we are at in John's Gospel...this verse is the Ex 9:12 of John's Gospel. They have had opportunity after opportunity to believe, many refused to do so, so now God removed His protective custody from them so that they now could not believe.

— They *would not* believe up to this point; after this point, they *could not* believe because God cemented them in their free will choice. Another NT expression of this truth is found in Rom 1:24-32.

- The Bible also talks about how people in their unbelief can lose sensitivity to spiritual things (1 Tim 4:1-2). Verse 2 says that through their walking away from the faith (unbelief), they "sear their own conscience as with a branding iron."

— Conscience is that detector that God has placed into every human being that alerts them to sin and problems in their life. Conscience functions much like physical pain. Say you're walking barefoot on the beach at night and you step on broken glass. The pain you feel is a good thing because it alerts you to a problem, and if you don't shift your behavior and you continue to walk and ignore the pain, you're going to have two bloody feet. Conscience works the same way...the nagging guilt we feel alerts us that we are out of fellowship with God.

— But the people Paul is talking about, those whose consciences have been seared, their conscience no longer functions like an alert system to notify them that they are out of fellowship with God. So even conscience itself can lose its effectiveness in a person if they go too far for too long. A person can lose their sensitivity to the natural detection that conscience gives us. This is the state of Israel at this point in John's Gospel, which the Holy Spirit inspires John to demonstrate through two prophecies from 700 years earlier.

40 "HE HAS BLINDED THEIR EYES AND HE HARDENED THEIR HEART, SO THAT THEY WILL NOT SEE WITH THEIR EYES AND UNDERSTAND WITH THEIR HEART, AND BE CONVERTED, AND SO I WILL NOT HEAL THEM."

40 "He has blinded their eyes and He hardened their heart, so that they would not see with their eyes and perceive with their heart, and be converted and I heal them."

40 "He has blinded their eyes and hardened their heart, so that they might not perceive with their eyes, and understand with their mind and turn, and I would heal them."

40 He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.

- Quoted from Is 6:10...

- Isaiah the prophet got a raw deal...he was commissioned by God to be a prophet to Israel, but before Isaiah ever went out and prophesied, God told him that he would not be successful because the people would not listen (Cf. Is 6:8-10). Gee, thanks for the encouragement God!

— God knew that Israel had gone so far off and away from Him, for so long, that Isaiah's ministry would bear very little, if any, fruit

— This is exactly where the Lord is at this point with Israel, which makes this a heartbreaking thing that is happening here

- God predicted that those who refused to hear and follow Him would be blinded and hardened so they could not believe

— Originally, God had told Isaiah that the people to whom he ministered would not welcome his ministry because God would harden their hearts. Now John explained that this verse also revealed the reason for the Jews rejection of Jesus' ministry.

— The prophecy not only described Israel's unbelief (12:38), but it also explained it

— Paul gives the definitive answer to the problem of God's fairness that His predestination poses in Rom 9-11

— See note: **Isaiah's References to Divine Hardening** in [Divine Hardening of the Heart](#)

- Calvinism uses this verse to argue in favor of the Reformed view of man and his inability to understand spiritual truths (Cf. 8:34-48)

— Far from proving Total Depravity and thus the necessity of Irresistible Grace, these passages prove the opposite: If the unregenerate Jews were totally depraved and dead in sin, as Calvinism defines it, surely God would not have needed to blind their eyes and harden their hearts.

— The fact that God finds it necessary to blind and harden anyone is proof that unregenerate men are able to understand and believe the gospel. If they weren't able to understand it, God would not need to blind and harden them.

In v38,40 we have two separate quotes from Isaiah that the Apostle John, through the inspiration of the Holy Spirit, gives us. Who cares? Well, if you go to a mainline denominational church or seminary, it's likely that they will teach you the doctrine of deutero-Isaiah, or even trito-Isaiah, which is the idea that the book of Isaiah as we have it in the Bible is not unified, meaning it was not written completely by Isaiah in the 8th century BC. They believe that Is 1-39 was written by Isaiah, but that Is 40-66 was written by at least one, maybe two, other people (Is 40-55; Is 56-66).

What these liberal schools and theologians need to "fix" in Isaiah is found at the end of Is 44 and the beginning of Is 45. In that section (Is 44:28—45:1), Isaiah names Cyrus as the one who will release the southern kingdom out of exile to return to the Land. To a Bible-believing Christian, this doesn't really pose a problem, but to a liberal theologian, who does not accept supernatural prophecy, must attribute Isaiah's mention of Cyrus 150 years before he was even born, to something naturalistic. So in their minds, that is their evidence that Isaiah could not have written all of Isaiah.

Luckily, the Holy Spirit anticipates the stupid schemes of man to deny the inerrancy of the Scriptures, and He shows that here: Verse 38 is quoted from Is 53:1 (and attributed to Isaiah), which is from what the liberals call the 2nd section of Isaiah (Is 40-55). Verse 40 is quoted from Is 6:10 (and attributed to Isaiah), from the 1st section of Isaiah. And in Luke 4:17-19, Jesus quotes from Is 61:1-2a (and attributes it to Isaiah), which is from the 3rd section of Isaiah. So if you buy into the deutero- or trito- Isaiah theory, you are rejecting what Jesus clearly taught.

These same liberal theologians do the same thing with Daniel. Daniel's prophecies, especially in Dan 11 (which are mostly fulfilled) are so specific that these liberals can't stomach the fact that Daniel wrote them, so they have to attribute authorship to part of Daniel much later, after these prophecies were already fulfilled. However, in Matt 24:15 Jesus quotes from Dan 9 (part of what the liberals believe was written later, by someone else after Daniels' death) and attributes it to Daniel.

Why should we care about this? Because our culture today, including the church, will teach us many things that are contrary to Scripture. Your kids and grandkids are being taught this garbage, and you'll also find it on TV on shows like Mysteries of the Bible, where they'll have some inerrancy-denying liberal on there and give him a half-hour to state his case and present his evidence, much of which is whitewash, then they'll give an evangelical Bible-believer about 10 seconds to refute it. The time has passed where Bible-believing Christians can sit by and not engage falsehood (Cf. Jude 3).

Isaiah Division Theory

Chapter	Division	Era	Time	Century
Is 1–39	Proto	Pre-exilic	700s BC	8th
Is 40–55	Deutero	Exilic	500s BC	6th
Is 56–66	<u>Trito</u>	Post-exilic	400s BC	5th

41 These things Isaiah said because **he saw His glory, and he spoke about Him.**

41 These things Isaiah said because he saw His glory, and he spoke of Him.

41 Isaiah said this when he saw his glory and spoke about him.

41 These things said Isaiah, when he saw his glory, and spake of him.

- "...he saw His glory, and he spoke about Him" - Judaism and liberal Christianity hold to the idea that Jesus is nowhere revealed in the OT

— If you bring to the attention of an unbelieving Jew today an OT passage that clearly speaks of Jesus, he will run off to his rabbi to get the verse reinterpreted. When you think you have an unbelieving Jews cornered with their own Scriptures, they will quickly reinterpret the verse into something that it clearly doesn't say. That's what happens when you look at the Bible through the prism of unbelief.

— When Philip was raptured from Samaria and delivered to meet the Ethiopian eunuch on the road back to Africa, the eunuch was reading Isaiah 53 and asked Philip "Please tell me, of whom does the prophet say this?" Philip began giving him the gospel, using only the OT (there was no NT at that time) and the eunuch was saved and water baptized.

— John quotes Is 6:10 in v40, but if you back up to Is 6:1, it says that Isaiah "saw the Lord, sitting on the throne, lofty and exalted...". Is 6:3 goes on to say that Isaiah saw God's glory.

— In Luke 24:27,44 Jesus claimed to be the theme of the whole OT. In the book of Acts, Jesus is preached from the OT 12x, by 7 different people. To say that Jesus is not in the OT is about as far away from truth as you can get. It denies the obvious (Cf. 5:39,46).

Manuscript Evidence

The Dead Sea Scrolls contain a complete scroll of Isaiah dated from the second century BC. The book is one unit with the end of Is 39 and the beginning of Is 40 in one continuous column of text. This demonstrates that the scribes who copied this scroll never doubted the singular unity of the book. Neither did the NT authors, nor the early church, as quotations from both sections are attributed only to Isaiah.

Messianic prophecy is strong and important evidence for Jesus' claims to be God. Isaiah's writings were completed many centuries before Jesus Christ was born and yet are completely accurate. The Dead Sea Scrolls contained more than one complete scroll of this book composed well before the birth of Christ. The book of Isaiah was included in the Septuagint (LXX), the earliest version of the OT scriptures, translated at least 300 years earlier.

(ii) Praise seekers (12:42-43)

42 Nevertheless many, even of the **rulers**, believed in Him, but because of the Pharisees **theywerenot confessing Him**, so that they would not be excommunicated from the synagogue;

42 Nevertheless many even of the rulers believed in Him, but because of the Pharisees they were not confessing *Him*, for fear that they would be put out of the synagogue;

42 Yet many people, even some of the authorities, believed in him, but because of the Pharisees they did not admit it so they would not be thrown out of the synagogue.

42 Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue:

- Again, John draws parallel lines of belief and unbelief...in v37 the nation as a whole rejected Christ, but in v42 John says that many, even some of the rulers, believed in Him - "...rulers" - Nicodemus (7:50-52) and Joseph of Arimathaea (19:38-39) are two who came to belief that we're aware of

- "...they were not confessing Him" - these undercover believers believed in Christ for saving faith, but kept their mouths shut because they knew that if they opened their mouths and began professing Christ, they would be put out of the synagogue (Cf. 19:38) — Being cut off from the synagogue meant that you were cut off from society as a whole, cut off from doing business in many cases, cut off from culture, so the Pharisees kept people in line through a threat (Cf. 9:22)

43 for they loved the approval of people rather than the approval of God.

43 for they loved the approval of men rather than the approval of God.

43 For they loved the praise of human beings more than the praise of God.

43 For they loved the praise of men more than the praise of God.

- These are people who had recently come to Christ, they've likely had no time for development or spiritual maturity, so they are still thinking the way they thought before they were saved. Either the Holy Spirit had not yet began working in their lives in the way of and in the importance of confessing Christ, or they made a conscious decision, as a believer, to not confess Christ.

- So as to not excuse their lack of confession, they will be held accountable for their choice at the Bema Seat judgment, but in no way is John here questioning their salvation because they chose not to confess Christ. Because it says clearly that these people are believers, confession of Christ cannot be added as a condition for one to obtain salvation.

- That said, working for the approval of man rather than the approval of God is the quickest way to short circuit your walk with Christ. The fear of what man may think or say has neutralized or derailed more Christians than possibly anything else (Prov 29:25; Matt 10:28-31; 2 Tim 1:7). You would be surprised what you will back off on in terms of your beliefs because you are afraid of man.

Scripture's Four Judgments

Name	Sheep & Goat	Judgment of the Jews	<u>Bema Seat</u>	Great White Throne
Scripture	Matt 25:31-46	Ezek 20:33-44	<u>1 Cor 3:10-15</u>	Rev 20:11-15
Place	Earth, Jerusalem	Earth, wilderness	<u>Heaven</u>	Earth
Audience	Gentile Tribulation survivors	Jewish Tribulation survivors	<u>Church Age believers</u>	All unsaved
When	After Tribulation	After Tribulation	<u>After rapture</u>	After Millennium
Purpose	Saved Gentiles enter kingdom	Saved Jews enter kingdom	<u>Reward believers</u>	Degree of punishment in hell
Evaluation	Treatment of Christ's brethren	Passing under shepherd's rod	<u>Works taken through fire</u>	Not in the book; judged by books

(iii) Promise (12:44-50)

(1) The Father (12:44-45)

44 Now Jesus cried out and said, **"The one who believes in Me, does not believe only in Me, but also in Him who sent Me.**

44 And Jesus cried out and said, **"He who believes in Me, does not believe in Me but in Him who sent Me.**

44 Then Jesus said loudly, **"The one who believes in me does not believe in me only, but also in the one who sent me.**

44 Jesus cried and said, **He that believeth on me, believeth not on me, but on him that sent me.**

- "...Jesus cried out" - when John says that Jesus 'cried out' in his Gospel, it's a sign that Jesus is about to give a significant teaching lesson (Cf. 1:15; 7:28,37). So a tremendous teaching is about to be unraveled by Jesus here at the end of John 12.

— What Jesus is going to unfold are four promises or blessings for those who have put their faith in Jesus Christ, that we should be aware of and be thankful for:

1. Access to the Father (12:44-45)
2. Access to the Light (12:46)
3. No condemnation (12:47-48)
4. Eternal life (12:49-50)

— Our reaction to these blessings should be a welling-up in our hearts of gratitude for what the Lord has done for us. Not an attitude of, I wish the Lord would bless me with this or that, but of Wow, the Lord has really blessed me and I'm often blinded to the blessings I've been given.

- "...The one who believes in Me" - a person enters into a relationship with Jesus Christ and is made right with God, after fulfilling the sole condition for salvation which is belief/trust in Jesus Christ

— Once a person enters through that "door" they enter into blessing. They are not always monetary blessings, although God does that as well, but here (like Paul in Eph 1:3) is referring to spiritual blessings.

- "...but also in Him who sent Me" - belief in Jesus is a two-fer...if you put your faith in Christ for the salvation of your soul, then you also get the Father; if you believe in Jesus, you also believe in the Father. It's a BOGO (Cf. 10:30; 14:8-9). There is no additional thing for you to do in order to get access to the Father. Trust in the Son = access to the Father.

— If you wanted to talk to the CEO of a large corporation, chances are you could never get an audience with him. He's too busy, too much to do, and you're not important enough. You would be a waste of his valuable time. But the CEO of the universe, its Creator and Sustainer, has all the time in the world for you. He's open for an audience with me 24/7/365. But what a travesty that we have this place of privilege to address the Father

through prayer, but we are lax in how and when we access it, often not accessing this awesome benefit for days on end.

— It is a privilege with awesome ramifications to address God the Father, in the name of God the Son, and through the power of God the Holy Spirit. But many times we don't grasp what we have. Our sorry prayer lives prove that we don't understand what we have because if we did, we'd pray far more often and far more fervently than we do.

45 *And the one who sees Me sees Him who sent Me.*

45 *He who sees Me sees the One who sent Me.*

45 *The one who sees me sees the one who sent me.*

45 *And he that seeth me seeth him that sent me.*

- Moses wanted to see God, but God told Moses in Ex 33:20 that Moses could not see His face, nor could anyone see His face, and live

— Jesus is saying here that, through the mystery of the Trinity, when you see Him you're also seeing the Father (Cf. 1:18); Jesus is an explanation of who the Father is

— We don't just *believe* in the Father through Jesus Christ, but we see the Father through Jesus Christ

— This isn't the only passage that teaches this truth: Col 1:15 says that Jesus is the image of the invisible God; Heb 1:3 says Jesus is the radiance of His glory and the exact representation of His nature.

(2) The Light (12:46)

46 *I have come as Light into the world, so that no one who believes in Me will remain in darkness.*

46 *I have come as Light into the world, so that everyone who believes in Me will not remain in darkness.*

46 *I've come into the world as light, so that everyone who believes in me won't remain in the darkness.*

46 *I am come a light into the world, that whosoever believeth on me should not abide in darkness.*

- John's Gospel began by revealing Jesus Christ as the Light (Cf. 1:4-8); the Bible teaches this in many places (1 Tim 6:16; 1 John 1:5; Cf. 8:12)

— In 8:12, Jesus claims to be the Light of the world. In this Man Jesus Christ, we have access to the spiritual source of truth, spiritual light and spiritual knowledge, things that we would have no comprehension of without Him.

— We desperately need spiritual light because we were born in a state of spiritual darkness. In fact, we would remain in spiritual darkness if we had our own way (Cf. 3:19-21). Prior to coming to Jesus Christ, we had no light and in fact, we resented the light

because the light had the habit of shining truth on us and exposing us in our sinful state. The light reveals to us who we really are, it reveals our minds and our motives. We were born in this world dead in our sin (Eph 2:1). Adam & Eve were told that if they ate of the tree, they would surely die (Gen 2:17-18).

— Consequently, the ruler/god of this world (12:31), the devil, who is in power over the entire world (1 John 5:19) is blinding the minds of unbelievers from birth so they might not see the light of the gospel (2 Cor 4:4).

- Then something happens to us where we respond by faith to the convicting ministry of the Holy Spirit, we believe/trust in Christ, and suddenly by a divine miracle, a light goes on and we can see

— We can see and understand things on a spiritual level that we could never see or grasp before. This is a miracle on par with the healing of the blind man in John 9, where a man's sight was restored, but Jesus said I'm not going to stop there. Let's get to the greater miracle, which is the restoration of his spiritual sight.

- "...no one" - everyone [see NASB95 translation]

— At the time John wrote his Gospel, he is the last living apostle and he is dealing with people in his flock who are wrapped up in gnosticism. These people claimed to have some "secret knowledge" that you can only get if you go through the path that this person ordained (with a fee, of course). Basically, there were a number of believers at that time who were puffed up and prideful by the fact that they supposedly had some "secret knowledge" that rank-and-file believers did not have.

— With this background, John makes this tremendous statement that once one comes to Christ through belief, this darkness goes away for *everyone*, not just the select few who have gone through gnostic enlightenment.

— One thing we have to understand about the Bible is it is very pro-common man, it's blue collar, it's rank-and-file. You don't have to do something or pay someone to get this light. It's there for the taking for those who put their trust in Christ (believe). 1 Cor 2:14 says that we can't understand spiritual things without the Holy Spirit indwelling us.

— Many Christians have been in the light so long that they have completely forgotten what it was like to be in the darkness, and what a blessing this is to us, that we often don't bring to mind

(3) No condemnation (12:47-48)

47 **If anyone hears My teachings and does not keep them, I do not judge him; for I did not come to judge the world, but to save the world.**

48 **If anyone hears My sayings and does not keep them, I do not judge him; for I did not come to judge the world, but to save the world.**

47 If anyone hears my words and doesn't keep them, I don't condemn him, because I didn't come to condemn the world, but to save it.

47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

- "...anyone" - notice the universal availability of these blessings

- "...hears My teaching"- many people interpret this verse as talking about works salvation; I have to fulfill a set of human obligations in order to receive these blessings. If that is how you think, you are about as far away from the things of God as you can imagine because God does not accept people by some path other than faith (Cf. Heb 11:6).

- God will not accept us on the basis of obedience; He will accept us only on the basis of faith. Faith is the only thing in the mind of God that a person can do that is non-meritorious (Cf. Rom 4:5).

- The verb "hear" (*akouō*) in this context, which is solely around belief in Christ, does not mean "to obey." It means to believe. We don't obey through a set of works, we obey the command that He gives us over and over again on how to enter into a relationship with Him on the basis of faith.

- "...I do not judge him" - Jesus begins to talk about the topic of condemnation by saying that the first time He came into the world, He did not come to judge/condemn the world but to save the world from condemnation (Cf. 3:17). We are no longer condemned when we believe in what He did at His first coming.

- Because of what Jesus did in His first coming, if by faith we believe/trust in Him for our salvation, we enter into the program of God and we will suffer absolutely no condemnation from God

- But if someone rejects what Jesus did in His first coming, as many do, then they fall under the judgment and condemnation at His second coming. If you do not take the blessings of the first coming, then you automatically take the condemnation of the second coming (2 Thess 1:8). To understand the differences between the first and second comings of Christ, contrast John's Gospel with Rev 19:11-21.

48 The one who rejects Me and does not **accept** My teachings has one who judges him: **the word which I spoke**. That will judge him on the **last day**.

48 He who rejects Me and does not receive My sayings, has one who judges him; the word I spoke is what will judge him at the last day.

48 The one who rejects me and doesn't receive my words has something to judge him: The word that I've spoken will judge him on the last day,

48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

- In v47 Jesus says that in His first coming, He did not come into the world to judge the world, but to save the world. In v48 though, in addressing those who reject Him, Jesus says that they will be judged by His word, held accountable for their unbelief, at the Great White Throne judgment.
- "...accept" - or, "receive"; used in John's Gospel as a synonym for faith (Cf. 1:12; 5:43)
- "...the word which I spoke" - John has been very careful to give us the gospel, but Jesus here notes the other side of the coin: the gospel is the "good news" but the other side of the gospel is bad news, it is the negative side.
- John 3:16: ...whosoever believes in Him will not *perish* (the negative side), but have eternal life"
- When Jesus describes our blessings in Christ (life), He also calls our attention to the negative side (death) (Cf. 5:24)
- This negative side of the gospel is what Jesus is referring to here as "the word which I spoke"
- "...last day" - in John's Gospel, a general description of an end times resurrection (Cf. 5:28-29; 11:24)
- There is an end times resurrection coming, not just for the believer, but also for the unbeliever. The resurrection for the unbeliever is described in Rev 20:11-15 (the Great White Throne judgment).
- But the believer will escape this judgment through faith in Him; we will not experience the wrath of God (Rom 5:9; 8:1; 1 Thess 1:10; 5:9; Rev 3:10). None of the prophecies of God's end time wrath relate to the believer in any way, shape or form. Not only do believers have access to the Father, access to the Light, but we all of these warnings of coming judgment to the unbeliever have absolutely no effect on me whatsoever. Believers are exempt from the eternal condemnation and the wrath of God.
- Because of the sacrifice of Christ on the cross, the holiness of God against sin has been satisfied/appeased/placated. Once that sacrifice is received as a free gift, the only other attribute that God could possibly express to me is His love and His grace. The holiness of God, which is the basis for His judgment for our sin, has been satisfied for the believer based on what Christ has done. Now the only thing God has left to do for the remainder of our days and into eternity is lavishing upon us grace upon grace, mercy upon mercy, love upon love.

(4) Eternal life (12:49-50)

- 49 For I did not speak on My own, but the Father Himself who sent Me has **given Me a commandment** as to what to say and what to speak.
- 49 For I did not speak on My own initiative, but the Father Himself who sent Me has given Me a commandment as to what to say and what to speak.

49 because I haven't spoken on my own authority. Instead, the Father who sent me has himself commanded me what to say and how to speak.

49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

- Jesus did not come into the world to carry out His own agenda or to express His own opinion on things...He came into the world to express and to fulfill the will of God the Father — Jesus did not speak of His own initiative, but He came into the world to fulfill the mission that the Father gave Him

- "...given Me a commandment" - what is this commandment that the Father gave to the Son? Eternal life (12:50)

— Eternal life refers to our spiritual life. We need spiritual life because we were born into this world spiritually dead (Eph 2:1; Is 59:1-2).

50 And I know that His commandment is eternal life; therefore the things I speak, **I speak just as the Father has told Me."**

50 I know that His commandment is eternal life; therefore the things I speak, I speak just as the Father has told Me."

50 And I know that what he commands brings eternal life. What I speak, therefore, I speak just as the Father has told me."

50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

- "...I speak just as the Father has told Me" - Jesus is reiterating the point once again that whatever He said during His ministry on the earth was exactly what the Father told Him to say. Every word Jesus spoke was under the direction and auspices of the Father.